The Process of Supplication

Adopting Positive Characteristics
Leads to Peace of Mind

The Process of Supplication

ShaykhPod Books

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Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses the different aspects of supplicating to Allah, the Exalted. This discussion is based on Chapter 3 Alee Imran, Verse 186 of the Holy Quran:

“And when My servants ask you, [Prophet Muhammad, peace and blessings be upon him], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”

Implementing the lessons discussed will aid one to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

The Process of Supplication

Chapter 2 – Al Baqarah, Verse 186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا
لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

"And when My servants ask you, [Prophet Muhammad, peace and blessings be upon him], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."

This verse was placed after the previous verse about the month of Ramadan in order to encourage one to strive hard in obeying Allah, the Exalted, during it and maintain this obedience throughout the year. Chapter 2 Al Baqarah, verse 185:

“The month of Ramadan [is that] in which was revealed the Qur’ān, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month, let him fast it… and [wants] for you to complete the period and to glorify Allāh for that [to] which He has guided you; and perhaps you will be grateful.”

Behaving in this manner naturally leads one to supplicating to Allah, the Exalted, regularly, which is an act of worship which is connected to performing good deeds, such as the obligatory prayers.

The main verse, like many others, indicates the highest rank a person can reach in this world, namely, the servant of Allah, the Exalted. Chapter 2 Al Baqarah, verse 186:

“*And when My servants…”*

In many occasions when Allah, the Exalted, speaks about the Holy Prophets, peace be upon them, He often refers to them as His servants instead of referring to them as Holy Prophets, peace be upon them. For

example, in the following verse, Allah, the Exalted, speaks about the Heavenly journey of the Holy Prophet Muhammad, peace and blessings be upon him, which is an indication of his greatness, yet refers to Him as His servant. Chapter 17 Al Isra, verse 1:

“Exalted is He who took His Servant by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.”

In another example, Allah, the Exalted, refers to the teacher of the one of the greatest Holy Prophets, peace be upon them, the Holy Prophet Musa, peace be upon him, as simply a servant from amongst His servants and does not even mention the teacher’s name. Chapter 18 Al Kahf, verses 64-65:

“[Moses] said, "That is what we were seeking." So they returned, following their footprints. And they found a servant from among Our servants to whom We had given mercy from Us and had taught him from Us a [certain] knowledge.”

Even the Holy Prophet Muhammad, peace and blessings be upon him, introduced himself to the world as the servant of Allah, the Exalted, before declaring his Prophethood and Messengership. This has been indicated in many Hadiths, such as the one found in Sahih Muslim, number 851. In fact, the essence of Prophethood and Messengership is servanthood to Allah, the Exalted.

Therefore, one must strive to become a sincere servant of Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is important to remember that a servant understands that their duty is to always seek the pleasure of their Master, Allah, the Exalted. Their duty is not to seek their own pleasure nor the pleasure of others. They do not desire others to please them and instead encourage others to always aim to please Allah, the Exalted, just like they strive to do so, as the entire creation are the servants of Allah, the Exalted, whether willingly or unwillingly. In addition, a servant of Allah, the Exalted, accepts that everything they possess was created and granted to them by none other than their Master, Allah, the Exalted, and therefore belongs to Him, including their own life. This attitude will therefore urge them to use the blessings they have been granted in ways pleasing to the Owner of these blessings, Allah, the Exalted, which leads to peace of mind and success in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Furthermore, humans have been created in such a way that they must be a servant to something or someone. It is not possible for a human to not be a servant. One can behave as the servant of Allah, the Exalted, which leads to peace of mind and success in both worlds, as He alone controls the spiritual hearts of people, the abode of peace of mind, and He therefore decides who obtains peace of mind and who does not. In

addition, serving Allah, the Exalted, leads to peace of mind and body as one will only aim to please Him during their day to day lives and pleasing One master over multiple masters is much easier, especially, when their Master is Most Merciful and only expects a little effort from His servant. Whereas, the one who rejects the servanthood of Allah, the Exalted, will inevitably become the servant of other things or people, such as their employers, like Hollywood executives, society, social media, fashion and culture. Worse than these things is when one becomes a servant of their own desires, as this is the attitude of the worse of humankind, such as rapists and murderers. This person will aim to please their masters, which will encourage them to misuse the blessings they have been granted. This in turn only leads to misery, difficulties and trouble in both worlds, even if they experience moments of fun and entertainment as they cannot escape the power and control of Allah, the Exalted. This is quite evident when one observes the people who reject the servanthood of Allah, the Exalted, and how they lead miserable lives even when they possess the entire world. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In addition, becoming the servant of people, such as one's employers or relatives, will only lead to misery as no matter how hard one tries they will never be able to please other people completely. This is an undeniable truth. As a result, this servant of people will become angry and bitter with the passing of time as their sacrifices to please people did not please them. This will only increase their stress, anxiety and troubles in both worlds.

Therefore, as being a servant is inevitable, each person should be merciful to themself and choose the servanthood of Allah, the Exalted, over servanthood to other things, as this alone leads to peace of mind and success in both worlds. This servanthood involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings. Chapter 5 Al Ma'idah, verses 15-16:

"…There has come to you from Allāh a light and a clear Book. By which Allāh guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path."

Chapter 2 Al Baqarah, verse 186:

"*And when My servants ask you, [Prophet Muhammad, peace and blessings be upon him], concerning Me…"*

This verse indicates the importance of learning about the divine qualities and attributes of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, as his knowledge is derived from the Holy Quran he was granted and his traditions. This is the only way of understanding Allah, the Exalted, correctly, according to one's potential, so that one can sincerely obey Him correctly. Learning about the divine qualities and attributes of Allah, the Exalted, from alternative sources can lead one to disrespecting Allah, the Exalted, while believing they are honouring Him and can even take one towards disbelief. For example, when one ignores studying the divine attributes of Allah, the Exalted, discussed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they can easily adopt wishful thinking in respect to His mercy and forgiveness. This person will assume they possess hope in the mercy of Allah, the Exalted, even though they possess only wishful thinking, which has no value in Islam. Wishful thinking is when one persists on the disobedience of Allah, the Exalted, and expects to obtain the forgiveness and mercy of Allah, the Exalted, as He is All Merciful and All Forgiving. Even though, Allah, the Exalted, is All Merciful and All Forgiving, yet to believe He will treat the doer of good and the doer of evil equally in this world and on Judgement Day is highly disrespectful as it challenges Him being All Just. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

One must therefore avoid adopting the incorrect belief in respect to the divine attributes and qualities of Allah, the Exalted, by learning and

acting from the correct source, which is the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 2 Al Baqarah, verse 186:

“*And when My servants ask you, [Prophet Muhammad, peace and blessings be upon him], concerning Me…”*

In addition, this verse indicates the importance of strictly following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, which involves learning and acting on the Holy Quran and his traditions, as Allah, the Exalted, has made him the means of guidance for humanity. Chapter 3 Alee Imran, verse 31:

"Say, [Prophet Muḥammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."”

One must therefore avoid acting on other sources of religious knowledge even if it leads to good deeds, as the more one acts on other sources of religious knowledge, the less they will act on the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which in turn leads to misguidance. This is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted.

Chapter 2 Al Baqarah, verse 186:

"*And when My servants ask you, [Prophet Muhammad, peace and blessings be upon him], concerning Me…"*

This verse also indicates the importance of striving to gain and act on Islamic knowledge. Just like people strive hard to gain worldly knowledge in order to obtain a good profession, they must also strive hard to gain and act on Islamic knowledge so that they understand and fulfil the purpose of their creation, which in turn leads to peace of mind and success in both worlds. Chapter 51 Adh Dhariyat, verse 56:

"And I did not create the jinn and mankind except to worship [obey] Me."

No matter how much worldly knowledge a person obtains it will never be able to guide them through every situation, whether situations of difficulties or ease, so that they obtain peace of mind and reward in both worlds. In addition, worldly knowledge will not teach someone how to correctly use the blessings they have been granted either which is the only way to obtain peace of mind in both worlds. Therefore, worldly knowledge cannot be applied to a person's day to day living, irrespective of how much knowledge they obtain. They must instead strive to learn and act on Islamic knowledge so they understand how to live, how to use the blessings they have been granted correctly and how to handle

every situation they face so that they obtain peace of mind and success in both worlds.

Chapter 2 Al Baqarah, verse 186:

“*And when My servants ask you, [Prophet Muhammad, peace and blessings be upon him], concerning Me…”*

In addition, this verse also indicates the importance of researching only useful knowledge. One must avoid studying topics within religious knowledge which will not increase their sincere obedience to Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him, as outlined in Islamic teachings. A good way of judging whether a topic of religious knowledge is relevant or not is by assessing whether that is something Allah, the Exalted, will ask them about on Judgement Day. If they will not be questioned about a particular topic in Islam, such as specific events within Islamic history, then that topic is irrelevant and should be avoided. But if a topic will be questioned about on Judgement Day, such as fulfilling the rights of one’s neighbour, then this topic must be researched, learned and acted upon to the best of one’s potential. In respect to verse 186, the divine attributes and qualities of Allah, the Exalted, must be learned and acted upon according to one’s created potential, as this will encourage them to fulfil the rights of Allah, the Exalted, and people, things which will be questioned about on Judgement Day.

Chapter 2 Al Baqarah, verse 186:

“*And when My servants ask you, [Prophet Muhammad, peace and blessings be upon him], concerning Me - indeed I am near…”*

In order to further highlight the closeness of Allah, the Exalted, to His creation, He answers the question directly instead of through the Holy Prophet Muhammad, peace and blessings be upon him. This verse should produce both fear of and hope in Allah, the Exalted. Both are needed in order to obtain a balanced state as fear drives one away from sins and hope drives one towards performing good deeds. Fear is produced as one should understand that Allah, the Exalted, is so close to them, in a way which cannot be understood by the creation, that He is aware of all their thoughts, intentions, speech and actions, no matter how hidden they are from other people. One must therefore constantly assess their thoughts, intentions, speech and actions in order to align them with Islamic teachings so that they derive benefit from them in both worlds. Hope is produced by the main verse, as no matter what difficult situation a person faces they must know that the One who loves and cares for them more than anyone else is close and observing their every feeling, thought and action throughout their ordeal. Just like a person becomes comfortable when they are accompanied by a beloved, they should become more comfortable knowing Allah, the Exalted, is always accompanying them and watching over them. The one who truly understands this truth will rarely feel lonely, as they know Allah, the Exalted, is with them wherever they are or whatever they are facing. Chapter 57 Al Hadid, verse 4:

“…and He is with you wherever you are…”

In fact, Allah, the Exalted, is so close to every individual person that He directly responds to anyone who calls upon Him. Chapter 2 Al Baqarah, verse 186:

"…*indeed I am near. I respond to the invocation of the supplicant when he calls upon Me…"*

But it is important to note that the response of Allah, the Exalted, is always according to His infinite knowledge and His timing and according to what is best for the person supplicating to Him. Sadly, many misunderstand the concept of supplicating to Allah, the Exalted, and assume He does not listen nor respond to them, as they do not get exactly what they asked for according to their timetable and according to their desires and plan. Allah, the Exalted, and His infinite treasury must never be treated like a shop where one presents cash and purchases whatever they desire in a way they desire according to the timetable they desire. They must understand that as Allah, the Exalted, is Most Merciful, He responds in a way which is best for the supplicant, even if this is not obvious to them, as many times a person asks for something which is not good for them or desires something to be removed from their life, while it is good for them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Due to a lack of knowledge and foresight people should adhere to general supplications for well being in both worlds and patiently accept the decrees and responses of Allah, the Exalted, knowing it is best for them, even if it is not obvious to them. Chapter 2 Al Baqarah, verses 200-201:

“And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.""

They must behave like a wise patient who accepts and acts on the medical advice of their doctor, knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. Just like this wise patient will obtain a healthy body and mind so will the person who accepts the response and decrees of Allah, the Exalted, patiently and maintains their sincere obedience to Him. This involves using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 2 Al Baqarah, verse 186:

“*…indeed I am near. I respond to the invocation of the supplicant when he calls upon Me…”*

It is interesting to note that Allah, the Exalted, did not say He responds to the muslim who calls upon Him. He instead left the door of supplication open for all, irrespective of their belief, actions and behaviour. This is an extremely unique reality, as most religions would preach that their God only responds to the one who believes in them. But the truth is, the one who sincerely calls upon Allah, the Exalted, will get a response, as Allah, the Exalted, is too shy to turn people away empty handed. This divine response to all people, irrespective of their faith, has been mentioned in other places of the Holy Quran as well, for example, chapter 29 Al Ankabut, verse 65:

“And when they board a ship, they supplicate Allāh, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.”

This is connected to another subtle reality. When a person irrespective of their faith faces a problem that no other can fix, such as a medical doctor, this person often turns to God. The person does not call upon multiple Gods, only one single God, meaning, Allah, the Exalted. As they know deep inside, that He does exist and is the only One who has control over all things. This truth has been embedded in every single person and is another proof of the Oneness of Allah, the Exalted.

Therefore, all people should reflect on the main verse which indicates the divine response to all supplicants and the hidden reality discussed in order to recognize the truthfulness of Islam.

Chapter 2 Al Baqarah, verse 186:

“*And when My servants ask you, [Prophet Muhammad, peace and blessings be upon him], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me…”*

This verse also indicates another extremely important reality which is often misunderstood by muslims. Sadly, some Muslims’ belief in Allah, the Exalted, is similar to that of a worldly king. A worldly king cannot manage the affairs of his kingdom by himself and therefore appoints helpers, such as governors, to help him manage his kingdom. As a result of this belief, many muslims dedicate time, energy and wealth to finding spiritual people who are supposedly connected to Allah, the Exalted, in a special way, just like a governor is connected to the king in a special way. Their aim is to please the spiritual person so that they can intercede on their behalf with Allah, the Exalted, just like a governor can intercede with the king on behalf of someone who pleases the governor, with gifts and unnatural demonstrations of respect and love. These spiritual people act as gate keepers between the common masses and Allah, the Exalted, which completely contradicts the teachings of Islam. In fact, the main verse under discussion removes the greatest creation and the closest to Allah, the Exalted, in both worlds, namely, the Holy Prophet Muhammad, peace and blessings be upon him, from the connection between a person and Allah, the Exalted, as Allah, the Exalted, answers the question directly instead of through the Holy Prophet Muhammad, peace and blessings be upon him. Even though, the Holy Prophet Muhammad, peace and blessings be upon him, never acted as a gatekeeper and instead taught and showed people the right way to obey Allah, the Exalted, and following his footsteps has been

made obligatory by Allah, the Exalted, yet in order to indicate the important reality that a person does not need to please gatekeepers in order to reach Allah, the Exalted, Allah, the Exalted, responded to the question in verse 186 directly. Therefore, a muslim must learn Islamic knowledge from a qualified teacher and show them the respect they deserve but they should not believe they should worship people who appear spiritual in order to reach and please Allah, the Exalted. This is further supported by the main verse which states that Allah, the Exalted, responds to anyone who supplicates to Him, it does not state that He only responds to the supplication of people who appear spiritual. Chapter 2 Al Baqarah, verse 186:

"…*indeed I am near. I respond to the invocation of the supplicant when he calls upon Me…"*

Allah, the Exalted, then states a logical fact that the one who desires Allah, the Exalted, to respond to their needs should first respond to actualizing their faith in Him, which involves using the blessings one has been granted in ways pleasing to Him, as outlined in Islamic teachings. Chapter 2 Al Baqarah, verse 186:

"…*indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience]…"*

The actualizing of one's faith practically has been further indicated in the next part of verse 186. Chapter 2 Al Baqarah, verse 186:

"…*indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me…"*

Good actions are the proof and currency one needs in order to obtain peace of mind in both worlds. Just like a plant only blossoms to produce fruits when it obtains nourishment, such as sunlight, the faith of a person can only blossom in order to lead them to peace of mind, when they actualize their faith by performing good actions. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This reality has been indicated in the next part of the main verse under discussion. Chapter 2 Al Baqarah, verse 186:

"…*indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."*

Practically obeying Allah, the Exalted, guides one through every situation, whether times of ease or difficulty, so that they overcome them successfully while obtaining peace of mind and countless reward. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who fails to respond to Allah, the Exalted, through practically obeying Him, may receive His response to their supplications but they will not obtain the right guidance they need to overcome every situation they face successfully, which in turn will prevent them from obtaining peace of mind and success in both worlds, even if they experience moments of fun and entertainment, as Allah, the Exalted, alone controls their affairs and their spiritual hearts, the abode of peace of mind and success and therefore chooses who obtains peace of mind and who does not. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Therefore, it is important to understand that supplications will only be fully useful when one performs acts of obedience, as every supplication in the Holy Quran and the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are accompanied by acts of obedience to Allah, the Exalted, as supplicating to Allah, the Exalted, while failing to obey Him through one's actions will not be fruitful. This has been made clear in the main verse under discussion. Chapter 2 Al Baqarah, verse 186:

"…*indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."*

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